identified with the Tapirapé, than that there should have existed in the Tocantins basin two different tribes with such similar names. [Ed., the last half of p. 110 and the first half of p. 111 are omitted.]

[98:111] Assuming, now, that the "Caatingas" and "Pirapés" were the seventeenth century ancestors of the Tapirapé, which is not impossible in the case of the former and probable in the case of the latter, it must be admitted that the Tapirapé reached their present habitat from the north.

The hypothesis in favor of such an origin is strengthened further by the statements made to me by the Tapirapé themselves. They say that they lived formerly to the north of Conceição and closer to the Araguaia than today, but that they gradually moved farther south out of fear of the Kayapó [Cayapo] and farther west out of fear of the Karajá. They add, however, that they never lived south of the Tapirapé River, which is the southern boundary of their present territory. It is interesting to note, in this connection, that the inhabitants of Tampiitáua maintained continuous relations with another Tapirapé village located "ten days' march to the north," and therefore, in any case, at a considerable distance, while they had no contact whatever with their supposed neighbors to the southwest, the so-called Ampaneá, who apparently are also Tupí and who are much less distant from Tampiitáua than that northern Tapirapé village. It is possible that the Ampaneá and Tapirapé reached their present habitats from different directions, or that the former got there long before the Tapirapé became their neighbors.

[98:112] Kissenberth (2, 40-41, 75-78) believes it possible that the potsherds he found on the Morro dos Cayapós [Hill of the Cayapo], located in the hinterland west of Conceição do Araguaia and almost at the same latitude as this locality, are products of the Tapirapé ceramic industry (see ibid., 37, map). Stating that he is not familiar with Tapirapé pottery, the same author goes on to say (ibid., 77): "Even a cursory comparison of these fragments with the ceramics and potsherds of South American peoples forcibly suggests the Tupí-Guaraní." Regarding this, I must say that I did not encounter among present-day Tapirapé pottery the ornamentation found on these potsherds.

648 offer them a refuge in case of northern Kaiapó advances or attacks. It might also preclude the entry of adventurers into the lands to the south and west, which are assumed to be inhabited by the Akué-Chavante and by the Tupi tribe of the Ampaneá (in this respect, cf. my works, "Uma ponte etnográfica entre o Xingu e o Araguaia, [An ethnographic bridge between the Xingu and the Araguaia]," [113] Revista do Arquivo Municipal, Vol. 43, São Paulo, 1938, and "Os Tapirapé, tribo tupi no Brasil Central [The Tapirapé, a Tupi tribe of Central Brazil]," ibid., Vol. 100, São Paulo, 1945).

[911] [144] Since the Tapirapé are traditionally forest Indians, we must consider the possibility of establishing the new post in the vicinity of the recently burned village, that is, at the edge of the great forest. I regard this possibility as extremely slight owing to the difficulties of communication during the yearly floods that cover the savanna and the forest ground.

Another possible way of protecting the Tapirapé would be to gather them into a post to be established on Bananal Island. The advantage here would be their localization in a Federal territory intended exclusively as a reservation for the local Indians and more easily accessible than the upper Tapirapé River. On the other hand, this very accessibility might make it difficult to preserve the tribe as an ethnic entity. In addition, the following factors must be con-
131 sidered: although some Tapirapé groups, according to certain sources,
182 lived for a while on Bananal Island more than 100 years ago, everything indicates that the bulk of the tribe has lived in its present habitat since the eighteenth century (cf. my study of this question in the Revista do Arquivo Municipal, Vol. 98, São Paulo, 1944), and the Tapirapé, therefore, are physically and culturally adapted to this environment and capable of preserving their culture within it. It should
619 be added that in this case, also, the contact between the inhabitants of
166 Tampiitáua and Txitxutáua would be retained, and with it the possibility of marrying outside the village or moving from one village to the other as a result of disappointments, political factors, etc. (1).

648 166 1. In a report on his visit to the Tapirapé that took place in September, 1948, Mr. Harald Schultz tells me that "none of the Tapirapé like the idea of being transferred to a spot near